

سیدنا ابو دarda
رضی اللہ عنہ

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A Nobility of Sayyiduna رضی اللہ عنہ bu Darda

سِيرَتِ سَيِّدُنَا أَبُو دَرْدَاءَ

Sirat Sayyiduna Abu Darda

Nobility of رَضِيَ اللَّهُ عَنْهُ
Sayyidunā Abū Dardā

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Du'a for Reading the Book

Read the following Du'a (supplication) before studying a religious book or Islamic lesson, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will remember whatever you study:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yâ Allah **عَزَّوَجَلَّ**! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Magnificent!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Şalât-‘Alan-Nabî once before and after the Du'a.

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Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه/ه/ه	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِ	Ā/ā
ر	R/r	گ	G/g		

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12 Intentions for reading this book

Holy saying of the Most Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: *‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ’* A Muslim’s intention values more than his deed. (*Mu’jam Kabīr*, pp. 185, vol. 6, Ḥadīṣ 5942)

Two Madanī pearls

- ❖ Without a good intention, no reward is granted for a righteous deed.
- ❖ The more righteous intentions, the greater the reward.

Twelve intentions for reading this book

- 1-4. Every time (when I read this book) I will start with Ḥamd¹, Ṣalawāt², Ta’awwūz³ and Tasmiyāh⁴ (by reading the two lines of Arabic given above you will be acting on all these four intentions).
5. For the pleasure of Allah عَزَّوَجَلَّ, I will read this book from the beginning to the end.

- 6-7. To the best of my ability, I will try to read it whilst in the state of Wuḍū⁶ and facing the Qiblah⁷.
8. I will behold the Quranic verses,
9. And the blessed Aḥādīṣ.
10. Wherever I will come across the exalted name of Allah عَزَّوَجَلَّ, I will recite عَزَّوَجَلَّ, and wherever I will find the blessed name of the Beloved and Blessed Prophet I will recite صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
11. With the intention of acting upon the Ḥadīṣ: تَهَادَوْا تَحَابُّوا, 'Give gifts to each other, it will enrich affection amongst you,' (Muwaṭṭā' Imām Mālik, pp. 407, vol. 2, Ḥadīṣ 1731) I shall buy this book (at least one or whatever number I can afford) and pass out as a gift to others.
12. If I spot any Shar'ī mistake, I will inform the publisher in writing (as verbal intimation is usually ineffective).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Nobility of رَضِيَ اللَّهُ عَنْهُ Sayyidunā Abū Dardā*

No matter how hard Satan tries to prevent you from reading this booklet, do read it all. If you have not been careful in use of the tongue, you will burst into tears إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, provided your heart has been vibrant by virtue of fear of Allah عَزَّوَجَلَّ.

Excellence of reciting Ṣalāt-‘Alan-Nabi ﷺ

It has been reported by Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Noble Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Invoke Ṣalāt upon me abundantly on Friday. It is the Day of Mashhūd (presence); the angels present (themselves) on this day. Whoever invokes Ṣalāt upon me, his Ṣalāt is presented to me until he relinquishes the invocation of Ṣalāt.’

* This speech was delivered by Nigrān-e-Shūrā Hājī Muhammad ‘Imrān Aṭṭārī سَلَمَةُ الْبَاهَاي during the Sunnah-inspiring International Ijtimā’ (congregation) of Dawat-e-Islami, the global, non-political movement for propagation of Quran and Sunnah, on 29 Jumādil Awwal, 1428 A.H. It is being published after required amendments.

Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ stated that he asked: وَبَعْدَ الْمَوْتِ i.e. ‘Would it be so even after your disappearance (Passing Away) from this world?’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: ‘وَبَعْدَ الْمَوْتِ’ i.e. Yes, even after I leave this world because: [Allah عَزَّوَجَلَّ has prohibited the earth to consume the bodies of Prophets عَلَيْهِمُ السَّلَام], عَلَيْهِمُ السَّلَام, [Instead Prophets of Allah عَزَّوَجَلَّ are alive and are served with sustenance.] (Sunan Ibn Mājah, Kitāb-ul-Janāiz, pp. 290, vol. 2, Ḥadīṣ 1636)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Charismatic life of Sayyidunā Abū Dardā رَضِيَ اللهُ عَنْهُ

It relates to those times when the holy land of Madinah was being blessed with the fragrant presence of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the clarion call towards righteousness had become revolutionary. That call also inspired Sayyidunā ‘Abdullāh Bin Rawāḥah رَضِيَ اللهُ تَعَالَى عَنْهُ, eventually leading him to embrace Islam and submitting whole heartedly to the truth. After embracing Islam, Sayyidunā ‘Abdullāh bin Rawāḥah رَضِيَ اللهُ تَعَالَى عَنْهُ learnt that Islam teaches its believers to benefit others and a true Muslim is one who wishes for his brother what he likes for himself. He became worried by the fact that he himself had been saved from the fire of Hell but his real brother ‘Uwāimar was still sunk in the abyss of unbelief.

Hence, in order to bring his brother on the right path, he started consistent individual effort on his brother in a decent and intelligent manner. Eventually, by virtue of his untiring persuasion towards righteousness, wisdom and individual effort, his brother ‘Uwāimar entered the fold of Islam.

No god except Allah ﷻ

Despite the fact that Sayyidunā ‘Uwāimar رَضِيَ اللهُ تَعَالَى عَنْهُ was much impressed by the consistent effort of his brother and the message of Islam, he was reluctant to abandon his traditional beliefs. He had an idol at home which he would keep covered with a piece of cloth. Sayyidunā ‘Abdullāh Bin Rawāḥah رَضِيَ اللهُ تَعَالَى عَنْهُ was also aware of that. So, one day he came to the house of Sayyidunā ‘Uwāimar رَضِيَ اللهُ تَعَالَى عَنْهُ at such a time when he was not at home. Learning about his absence from his wife he headed straight towards the room where that idol was positioned. Within no time he began to strike and break the idol with his hatchet. He was so spirited that he had been reciting couplets expressing condemnation of Satan declaring that there is none worthy of worship except Allah عَزَّوَجَلَّ. When the wife of Sayyidunā ‘Uwāimar رَضِيَ اللهُ تَعَالَى عَنْهُ heard the noise, she came running and upon seeing Sayyidunā ‘Abdullāh Bin Rawāḥah رَضِيَ اللهُ تَعَالَى عَنْهُ breaking the idol, she exclaimed, ‘O Ibn Rawāḥah, how catastrophic it would be! You have ruined me.’ However, those words could not affect Sayyidunā ‘Abdullāh Bin Rawāḥah رَضِيَ اللهُ تَعَالَى عَنْهُ and he left her shedding tears.

On his return, Sayyidunā ‘Uwāṡmar رَضِيَ اللهُ تَعَالَى عَنْهُ found his wife in tears. On enquiring she told that Sayyidunā ‘Abduḷḷāḥ Bin Rawāḥaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ had come after his departure and had done so and so. He got infuriated upon witnessing what Sayyidunā ‘Abduḷḷāḥ Bin Rawāḥaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ had done. However, after a while he thought that if the idol had possessed any goodness, it would definitely have protected itself from destruction. As soon as that notion evoked, the state of his heart changed altogether. He came into the blessed court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ right away and embraced Islam. (*Al-Mustadrak, Žikr Manāqib Abī Dardā, pp. 404, vol. 4, Ḥadīṡ 5500*)

Dear Islamic brothers! Did you notice how tactful and discerning was Sayyidunā ‘Abduḷḷāḥ Bin Rawāḥaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ in calling towards righteousness! One can also pick the Madanī pearl from this event that whenever an Islamic brother joins the Madanī environment he must strive to convince his friends and companions to embrace this fragrant Madanī environment so that they too become part of the noble cause of enjoining others towards righteousness and preventing them from sins. And that they too adopt the noble ambition, ‘I must strive to reform myself and the people of the entire world إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.’ In order to become living examples of the above mentioned auspicious ambition, we will have to practise the Madanī In’amāt and travel in the Madanī Qafilāḥ. By virtue of these two things, we will be able to reform not only ourselves but also our households.

Dear Islamic brothers! You have come to know how Sayyidunā ‘Uwāḥmar رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam, but did you really recognize who that great personality was? In Islamic history, he is famously known as Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ.

The renowned commentator of the Noble Quran, Muftī Aḥmad Yār Khān Na’īmī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated in *Mirāt-ul-Manājīḥ* that the real name of Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ is ‘Uwāḥmar Bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ and Dardā was actually his daughter’s name. He was an Anṣārī companion belonging to the Khazraj tribe. He was a prudent scholar of Islamic Jurisprudence. He passed away in Damascus in 32 A.H. (*Mirāt-ul-Manājīḥ, Kitāb-ul-Manāqib, pp. 548, vol. 8*)

Allah’s promise

Dear Islamic brothers! Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ was amongst those devotees for whom Allah عَزَّوَجَلَّ Almighty Himself had promised the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that He عَزَّوَجَلَّ will make Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ enter the fold of Islam. Hence, once the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ revealed that in such words that Allah عَزَّوَجَلَّ had committed to him (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) to guide Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ in the fold of Islam and eventually he embraced Islam. (*Tārīkh Dimishq, pp. 105, vol. 47, Ḥadīṣ 5464*)

Sayyidunā Abū Dardā رَضِيَ اللهُ عَنْهُ and the Madani environment of his household

Dear Islamic brothers, how great Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ was! When he got affiliated with the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not only did he fully embrace the Madanī environment but his family also took it to heart. Such a remarkable environment established in his household that each and every member of his family became a symbol of piety and righteousness. They all engaged in the preaching and propagation of Sunnah. Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ delivered such inspiring lessons of asceticism that their hearts became devoid of worldliness. Here is a glimpse of asceticism of his household:

Wedding of his noble daughter

On page 351 of ‘*Uyūn-ul-Hikāyāt*’, a book comprising of 413 pages published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami, it is mentioned that when Yazīd Bin Mu’āwiyah asked Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ for his daughter’s hand in marriage, he رَضِيَ اللهُ تَعَالَى عَنْهُ refused straight away. Later, when a poor person (Ṣafwān Bin ‘Abdullāh Bin Ṣafwān Bin Umayyah Al-Jumahī) sent his proposal for his daughter, he accepted gladly and married her to him. This surprising news spread among people - that he had accepted the proposal of a poor man instead of that of the king. When

asked for the reason he رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘I did what was best for my daughter Dardā. If she would have been married to a materialistic king, would she be able to secure her faith whilst enjoying luxuries of the royal home?’ (*Az-Zuḥd lil-Imām Aḥmad Bin Hanbal, Bāb-uz-Zuḥd Abī Dardā, pp. 165, Ḥadīṣ 761*)

شَيْخِنَ اللّٰهُ عَزَّوَجَلَّ What a Madanī mindset Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ had! He forwent a king’s hand in marriage for his daughter. On the other hand, it is we who do not even check whether our would-be son in law offers Ṣalāḥ regularly or not or whether he is a true devotee of the Holy Prophet or not. Our main interest lies in his income but not in the righteousness of his source of income.

What is the criterion for spouse?

Sayyidunā Abū Ḥurāirah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If a person whose credo and morals are liked by you communicates you proposal of Nikāḥ, proceed for Nikāḥ (of your daughter) with him (at earliest). If you don’t, then a big Fitnaḥ (turmoil) and chaos will provoke on earth.’ (*Sunan Tirmizī, Kitāb-un-Nikāḥ, pp. 344, vol. 2, Ḥadīṣ 1086*)

Elaborating this Ḥadīṣ in his renowned book *Mirāt-ul-Manājīḥ*, the great commentator of the Glorious Quran, Muftī Aḥmad Yār Khān Na’imī رَحِمَهُ اللّٰهُ تَعَالَى has stated, ‘When you find proposal for your daughter from a righteous religious man

bearing high morals, do not delay the marriage of your adolescent daughter out of greed for wealth waiting merely for a rich and prosperous match. The phrase ‘High Morals’ encompasses the man’s health, decent manners and capability of providing sustenance. It should be noted that if people are to wait for the wealthy, both young men and women will remain unmarried leading to spread of fornication which in turn will result in disgrace of the family of the woman. Ultimately the families of both sides will fight, people will kill each other and chaos will surface which is becoming obvious nowadays.’

(Mirāt-ul-Manājiḥ, Kitāb-un-Nikah, pp. 548, vol. 8)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللّٰهَ	تَوْبُوا إِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ

Dear Islamic brothers! One must not hold daughters at home in order to seek proposals of the rich; instead, as soon as one finds a righteous man he should marry the daughter to him thus complying with the commands of the Holy Prophet ﷺ. Shaykh Shāh Kirmānī رحمه الله تعالى عليه rejected the proposal of the king of a neighbouring country for his daughter. He visited several Masjids in search of pious match and eventually married her to a pious young man.

Ascetic character of Sayyidatunā Umm-e-Dardā

The wife of Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ was a pretty and a graceful woman. She was so inspired by Sayyidunā Abū Dardā's call towards righteousness that she had no charm in worldliness. After the demise of Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ, 'Amīr-ul-Mūminīn Sayyidunā Amīr Mu'āwiyah رَضِيَ اللهُ تَعَالَى عَنْهُ proposed for her but she did not accept it saying, 'By Allah عَزَّوَجَلَّ! I shall never marry anybody in this world now; I shall remain his (Sayyidunā Abū Dardā's) spouse in Paradise if Allah عَزَّوَجَلَّ wills.' (*Şift-uş-Şafwah*, pp. 325, vol. 1, *Hadīş* 76)

Dear Islamic brothers! How noble and graceful his family was! Both great women (the mother and the daughter) preferred the Afterlife over the worldly life. May the Madanī environment like that in the household of Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ prevail in our homes as well!

*Du'ā hay yeh tujh say, dil aysā lagā day
Nā chūṭay kabhī bhī Khudā Madanī Māḥaul
Ḥamayn 'ālimaun aur buzurgaun kay ādāb
Sikhātā hay ḥar dam sadā Madanī Māḥaul
Ḥayn Islami bhāī sabhī bhāī bhāī
Ḥay bayḥad maḥabbat bḥarā Madanī Māḥaul
Yaqīnan muqaddar ka woh hay sikandar
Jisay khayr say mil gayā Madanī Māḥaul
Yahān Sunnatayn sikhnay ko milayn gī
Dilāye gā khauf-e-Khudā Madanī Māḥaul*

A marvel of Madanī environment

Being inspired by the individual effort of her brother, an Islamic sister Umm-e-Khalīl ‘Aṭṭāriyyāḥ of Nishat Colony, Markaz-ul-Auliya (Lahore, Pakistan), attended the regional Ijtimā’ of Islamic sisters. She was so impressed by the Ijtimā’ that she embraced Dawat-e-Islami with open arms. She bonded herself with the spiritual order of Qādiriyyāḥ ‘Aṭṭāriyyāḥ and became Murīd of Ghauṣ-e-A’zam رضى الله تعالى عنه. She became regular in attending the Ijtimā’. She would perform the regional visit for calling other Islamic sisters towards righteousness. She adopted the full Madanī veil and being inspired by her enticement many other sisters in her area adopted the full Madanī Veil. She progressed in Madanī activities and became Nigrān of ‘Ḥalqaḥ Mushāwarat’.

Soon the Ijtimā’ for Islamic sisters was also shifted into her home. She and her elder sister propagated the call towards righteousness with extraordinary vigour. By virtue of her courteous preaching, exemplary character and touching speeches, many Islamic sisters of her area embraced the Madanī environment of Dawat-e-Islami. Later she took admission in a Sunnī Dār-ul-‘Ulūm to learn ‘Ālimah course but she could not complete it due to illness of her mother. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ She was married to a member of Markazī Majlis-e-Shūrā (Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ himself conducted the Nikāḥ rituals). She also took part in the 12-Day Madanī learning course after her marriage. Although she fell ill during the course, yet she

completed it. She also set out with Madanī Qāfilāh of Islamic sisters.

She herself has reported in writing that she had been feeling some pain during breathing before travelling with Madanī Qafilāh but it gradually diminished by virtue of Madanī Qafilāh. She also donated her jewellery valuing 38,000 PKR to Dawat-e-Islami. She used to serve Madanī Qāfilāhs in her home with utmost hospitality. After two years to her marriage, on the 26th of Ramadan, 1430 A.H., at the time of ‘Aṣr Ṣalāh, her medical condition deteriorated. She began to proclaim ‘يَا غَوْثُ! اَلْمَدَدُ’ i.e. ‘Yā-Ghaus! Help me’ loudly and recited Kalimah Tayyibah لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ. She was immediately taken to the hospital. But she could not survive and passed away. Her last words were: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ.

It has been reported by Sayyidunā Mu’āz Bin Jabal رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One whose last words are لَا إِلَهَ إِلَّا اللَّهُ is dweller of Paradise.’ (*Sunan Abī Dāwūd, Kitāb-ul-Janāiz, Bāb fil-Talqīn, pp. 255, vol. 3, Ḥadīṣ 3116*)

Even at the time of her death, she was robed in Madanī veil. Her younger brother, whilst describing the last moments of her life, said that when she was wrapped up in cloth in the hospital her hands were straightened and placed at the sides of her body. However, when Islamic sisters un-wrapped her for Ghusl (Ritual Bath), her hands were found folded like that in the

posture of invoking Ṣalāt and Salām. Her maternal cousin sister as well as one of her aunts noticed smile on her lips. Her face was so bright and resplendent that every viewer was wishing such a wonderful demise.

While Islamic sisters were reciting Na'ats sitting near the deceased, they observed the lips of Umm-e-Khalil 'Aṭṭāriyyah breathing as if she were also reciting the Na'at. She was buried in the graveyard of Nishat Colony on the 27th of Ramadan, 1430 A.H. Countless reward was donated to her by Islamic brothers and sisters. After few days of burial, her niece dreamt her aunt dressed up in white surrounded by a bunch of flowers. When asked about that lofty status, she told smiling that it was her abode and that she was living happily there.

Gunaḡgāraun ko ḡāṭif say navīd khush ma-ālī ḡay
Mubāarak ḡo shafā'at kay liye Aḡmad sā Wālī ḡay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Fervour for worship

Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ experienced an internal revolution by virtue of the refulgent company of the Glorious Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He made resilient self-commitment to acquire the countless treasures of knowledge and austerity, devotion and devoutness, travelling in the path of Allah عَزَّوَجَلَّ, recitation of the Noble Quran and abundant Sajdahs.

Accordingly, he strove day and night to accomplish these objectives.

Sacrificing trade out of fervour for worship

Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ was fully occupied in his business. When the fervor for worship and spiritual meditations invoked in his heart, it became difficult for him to take up both things simultaneously. Without any hesitation, he bid farewell to his well-established business in order to acquire the knowledge of the religion. The zeal for Islamic learning inspired him to such an extent that he gave up all his trade without any qualms whatsoever, and engaged in worship, spiritual meditation and acquisition of knowledge.

In this regard, Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘I was a trader when the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ proclaimed his Prophethood. I tried to maintain both - the trade and the worship; but both could not be managed simultaneously; eventually I gave up my profession of trade and engaged in worship. By Allah عَزَّوَجَلَّ, in Whose control is Abū Dardā’s life! I would not like to conduct trading even if my shop is situated adjacent to the portal of the Masjid; even if I am able to earn 40 Dinars daily which I can then donate in the path of Allah عَزَّوَجَلَّ even without affecting my concentration in Ṣalāh.’ Someone asked, ‘Why do you dislike trading so much?’ He replied, ‘Out of the fear of stringent accountability.’

(Tārīkh Madīnah Dimishq, pp. 108, vol. 47, Ḥadīṣ 5464)

This depicts the extreme level of piety of Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ. It was his Madanī mindset that rendered him to give up his business for paying full concentration towards worship.

Dear Islamic brothers! On one hand, we see the quest for knowledge and fondness for worship that resulted in surrendering of flourished business by the august companion of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

On the other hand, it is we who even miss Farḍ Ṣalāh being busy in hoarding coins. The greed of earning more and more is so intense that we cannot take out even 3 days from 30 days of a month to travel in the Madanī Qafilāh. Even we fail to attend the weekly Ijtimā' of Dawat-e-Islami that is an excellent option for acquiring religious knowledge. May Allah عَزَّوَجَلَّ bless us with averseness towards worldliness for the sake of Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Abstinence of Sayyidunā Abū Dardā رَضِيَ اللهُ عَنْهُ from worldliness

The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If compared with Hereafter, the worth of this worldly life is as if someone checks his finger after dipping it into a river to see how much water has come with it.' (*Ṣaḥīḥiḥ Bukhārī, Kitāb-ul-Jannah, pp. 1529, Ḥadīṣ 2858*)

Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Man keeps on claiming ‘My Wealth, My Wealth’ whereas he has only three parts in his wealth: One which he has consumed in eating, second which he finished in wearing and the third that he donated (in the path of Allah عَزَّوَجَلَّ) and thus deposited. All the rest is going to decay and he is going to leave that for other people.’ (*Ṣaḥīḥ Muslim, Kitāb-uz-Zuḥd, pp. 1582, Ḥadīṣ 2959*)

Dear Islamic brothers! The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always taught his companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ to refrain from worldliness. It was by virtue of those teachings that reluctance from worldliness had developed in nature of Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ. He had distanced himself from ornamentation and embellishment altogether. Luxuries had nothing to do with him. He would eat bare minimum, only as much that was inevitable to maintain the survival. He used to put on very simple clothes – those made up of rough fabric.

When one is disinterested in ornamentation and comforts, and is bestowed with contentment in plain food and simple clothes, he can live with little earnings. Our life style is altogether different from that of Sayyidunā Abū Dardā’s because we are lacking such noble virtues – even traces of simplicity cannot be found in our garments, foods and other things of life. We always hanker for more and more money.

If only we may acquire such simplicity with the blessing of Allah **عَزَّوَجَلَّ**! May we become embodiment of the Sunnah of the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! If only we invoke following couplets towards which Amīr-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** has brought our attention several times:

*Kabhī jaw kī moiī roiī to kabhī khajūr pānī
Tayrā aysā sādah̃ khānā Madanī Madīnay wālay
Hay chaiāī kā bichāunā kabhī khāk hī pay sonā
Kabhī hāth kā sirhānā Madanī Madīnay wālay
Tayrī sādgiī pay lākhaun tayrī ‘ājizī pay lākhaun
Ho Salām-e-‘ājizānah̃ Madanī Madīnay wālay*

*At times bread made up of coarse barley,
at times just water and dates
Such food simple and plain, O Prophet of Madīnah̃!
Jute-mat is thy bedding, and at times on
bare earth you are resting
Just hands as pillows, O Prophet of Madīnah̃!
Millions times on your simplicity and millions
times on your humility
Be my humble salutations, O Prophet of Madīnah̃!*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Dear Islamic brothers! We do recite such couplets but neither the virtues of simplicity are taking root in our heart - nor we are succeeding in acting upon these Sunnahs. We ought to contemplate in this regard.

May Allah عَزَّوَجَلَّ bestow us with a lifestyle of simplicity, austerity and piety! And may He عَزَّوَجَلَّ instill such a Madanī revolution in us that our hearts may avert from worldliness! May our habit of looking for comforts come to end!

*Mayrā dil pāk ho Sarkār dunyā kī maḥabbat say
Mujḥay ho jāye nafrat kāsh Āqā māl-o-dawlat say
Nā dawlat day nā šarwat day mujḥay bas yeḥ sa'ādat day
Tayray qadmaun mayn mar jāon mayn row row kar Madīnay mayn*

*May my heart become free from worldliness Yā Rasūlallāh
May I resent wealth and the worldly boons!
Don't give me wealth and estate Yā Rasūl
Just bless me with death in Madīnah out of devotion*

Dear Islamic brothers! Absolute contentment is a great asset; the one bestowed with it does not need any form of wealth. On pages 491-493, volume-1 of the book entitled *Faizān-e-Sunnāt* comprising of 1548 pages, published by Maktaba-tul-Madīnah, the publishing organ of Dawat-e-Islami, Amīr-e-Aḥl-e-Sunnat Muhammad Ilyas Attar Qādirī رَاضِي بَرَكَاتِهِ الْعَالِيَةِ has stated, ‘A messenger of Sulaymān Bin ‘Alī, the ruler of Aḥwāz, approached the great scholar Shaykh Sayyidunā Khalīl Baṣrī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي of those times and requested, ‘The Sultān has directed you to join the royal court for teaching his princes.’ Responding to this, Shaykh Khalīl Baṣrī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي showed the herald a desiccated piece of bread and said, ‘As long as I have this

desiccated piece of bread, I do not need to serve the royal court.’

(Rūhānī Hikāyāt, pp. 106, part 1)

May Allah ﷺ have mercy on him and may He forgive us without holding accountable for his sake!

Justujū mayn kyūn phīrayn māl kī māray māray

Ĥum to Sarkār kay iukṛon pay palā kartay ḥayn

Why should we wander chaotically in search of wealth!

We depend upon bounties of the Merciful Prophet

Dear Islamic brothers! Did you notice how the pious servants of Allah ﷺ would refrain from the company of authorities! Just suppose if people like us are chanced to get an invitation from a President or Prime Minister – no matter how busy we are, we will not let that golden chance slip even if we have to travel a long distance for it. Having worn elegant attire, we will tend to reach at the entrance of assembly hall at our earliest. Woe to self-seeking. Unless unavoidable, wandering around the dignitaries and high officials hankering after worldly gains and fame, participating in their functions and parties, receiving accolades from them and having photographs taken with them, then portraying them; all are fatal attributes bearing no goodness. However it is a different thing if one has to approach them for the sake of some service to religion or for prevention from their evil which would be likely otherwise.

It has been quoted: **يُسُّ الْفَقِيرُ عَلَى بَابِ الْأَمِيرِ** ‘From amongst the poor, the one who knocks the door of the affluent is very bad’ **نِعَمَ الْأَمِيرُ عَلَى بَابِ الْفَقِيرِ** ‘Whereas from amongst the affluent, the one who comes at the doorsteps of the poor is very good.’ (*Shayṭān kī Hikāyāt*, pp. 71-72)

Nevertheless, Satan’s tricks are very dangerous. Sometimes he simulates self-seeking as a religious cause and thus diverts one towards dignitaries. For this reason Allah’s pious and meticulous saints **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** consider it necessary to refrain from company of high-ups. Instead of setting eyes on assets of others, remaining self-contented brings success in the worldly life as well as in the Afterlife. (*Faizān-e-Sunnat*, pp. 491-493, vol. 1)

Worldly assets will be burdensome for the owner

Sayyidunā Abū Dardā **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** would often say that the rich eat and so do we (the poor), they drink and so do we, they wear and so do we, they ride (on their conveyance) and so do we. They possess a lot of wealth and use to look upon it and we sometimes stare at them and their wealth. However only they will be held accountable for their wealth and we shall be free from this burden. (*Az-Zuhd li Ibn-e-Mubārak, Bāb-fī-Ṭalab-ul-Ḥalāl*, pp. 210, vol. 1, Ḥadīṣ 592)

Where lies the goodness?

Dear Islamic brothers! Nowadays people consider affluence as blessing and a boon from Allah ﷺ. But this is not correct. Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ explains this fact as, ‘Goodness does not lie in getting abundance in wealth and children, in fact, goodness is there when your tolerance increases, knowledge grows, you worship Allah ﷺ more than others, and when you get to do some good deed you become grateful to your Rab ﷺ and beg forgiveness in case you commit a sin.’ (*Ibn-e-Abī Shaybah, Kitāb-uz-Zuhd, Bāb-ul-Kalām Abī Dardā, pp. 167, vol. 8, Ḥadīṣ 6*)

Resentment of Sayyidunā Abū Dardā رَضِيَ اللَّهُ عَنْهُ towards worldly goods

Regarding the fervour for worship and avoidance from worldliness, once Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘Worship your Rab presuming that you are beholding him and consider yourself amongst the dead. Remember that the little money that meets your earthly needs is better than piles of wealth that result in heedlessness. Remember! A virtuous deed never becomes obsolete and a sin is never forgotten.’ (*Ibn-e-Abī Shaybah, Kitāb-uz-Zuhd, Bāb-ul-Kalām Abī Dardā, pp. 167, vol. 8, Ḥadīṣ 1*)

A zealous reformer of Ummah

Dear Islamic brothers! Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ had been engaged in striving for earning more and more reward

out of every moment of his life. He would spend his nights worshipping the Rab ﷺ and his days observing the fasts. He would remain zealous to see all the Muslims worshipping Allah ﷺ abandoning the worldliness.

Sayyidaḥ Umm-e-Dardā رَضِيَ اللهُ تَعَالَى عَنْهَا, the wife of Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ quoted an incident that one day Sayyidunā Abū Dardā was looking angry when he رَضِيَ اللهُ تَعَالَى عَنْهُ came to her. When asked about the cause of his anger, he exclaimed with frustration, ‘By Allah ﷺ! The only good thing that I find left in the followers of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is that they offer Ṣalāḥ in congregation.’ (*Ṣaḥīḥ Bukhārī, Kitāb-ul-Aẓān, pp. 233, vol. 1, Ḥadīṣ 650*)

سُبْحَانَ اللَّهِ ﷻ We should consider the painful feelings that Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ would suffer on looking non-compliance of people to Sharī’ah. It was because he himself was a devout worshipper. He used to keep fasts and stand vigil for prayer. He wished from the core of his heart that other Muslims should adopt similar lifestyle of godliness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dawat-e-Islami and Madanī zeal for bringing reforms

Dear Islamic brothers! May Allah ﷺ grant us the fervour to become devout and to instill the call towards righteousness!

Attachment with fragrant environment of Dawat-e-Islami, the worldwide, non-political movement of propagating the Quran & Sunnah inculcates this spirit. A resident of Mandi Bahauddin (Punjab, Pakistan) mentioned the account of his reformation and embracing the Madanī environment of Dawat-e-Islami in writing which has been described here briefly:

‘I was passing days of life sinfully until an Islamic brother, zealous of reforming others, inspired me. He made his persistent Individual Efforts and made me attend the weekly Sunnah-inspiring Ijtimā’s of Dawat-e-Islami. By the grace of Allah ﷻ I also got the opportunity to attend the provincial level Ijtimā’ held near Mīnār-e-Pakistan, Markaz-ul-Auliya Lahore.

Unfortunately, his family had to move to some other place from where he was not able to maintain direct contact with me. Consequently I got lethargic and became irregular in attending the weekly Ijtimā’ but that brother had a marvellous mindset. By virtue of his firm commitment in his Madanī objective: *‘I must strive to reform myself and the people of the entire world’*, he had been persistently enquiring about me from other brothers. It was a shock for him to learn that I had been missing the Ijtimā’ and had been turning towards my former lifestyle. He assigned the responsibility of taking me to the Masjid for Ṣalāh of Maghrib and ‘Ishā, and weekly Ijtimā’ to some other Islamic brothers of my locality. They started calling me towards righteousness but I did not respond to them positively for weeks. I was that much manipulated by Satan

that whenever they would come to my house, I would send out my younger brother with the message that I was not present at home. That affair of tricks continued until four weeks but they did not cease their efforts and continued to come to call me towards righteousness. I was amazed that the fragrant, Sunnah-inspiring, Madanī environment of Dawat-e-Islami instils the fondness of virtues and resentment towards sins in the heart of every Islamic brother to an exceptional level and like that of Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ, his mind looks for bringing reforms around. For this reason, they did not despair despite my passive attitude.

Eventually, one day the star of my fortune glimmered again when my mother asked, ‘Why do these green turbaned boys come to you so often?’ I replied truly to her, ‘To call me for Ṣalāh.’ My mother said, ‘That’s a good thing! You must go and offer Ṣalāh.’ I tried to make an excuse of fatigue caused by heavy workload, but she convinced me saying, ‘You should offer Ṣalāh; إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ your fatigue will be relieved.’

In short, by the grace of Allah عَزَّوَجَلَّ, I resumed offering Ṣalāh in the Masjid and gradually I rejoined the Madanī environment and adorned my face with beard, the head with the crown of the green turban and Sunnah hairstyle. In addition, I became a Murīd of Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. Now I am regular in offering congregational Ṣalāh and committed to call others towards righteousness. Dedication of those Islamic

brothers for well wishing of Ummah has totally transformed me now. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I have two boys and I have made intention to book them for the cause of Madanī activities of Dawat-e-Islami.'

Mukhtaṣar sī zindagī ḥay bhāīyo!

Naykiyān kījiye, nā ghaflat kījiye

Gar rizā-e-Mustafa darkār ḥay

Sunnataun kī khūb khidmat kījiye

Sunnatayn apnā kay ḥāṣil bhāīyo!

Raḥmat-e-Maulā say Jannat kījiye

(Wasāil-e-Bakhshish, p. 120)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Sayyidunā Abū Dardā رَضِيَ اللّٰهُ عَنْهُ & zeal to call towards righteousness

Dear Islamic brothers! Sayyidunā Abū Dardā رَضِيَ اللّٰهُ تَعَالٰی عَنْهُ was extremely zealous in spreading call towards righteousness. For this purpose, he once planned to set out for Syria and asked Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq رَضِيَ اللّٰهُ تَعَالٰی عَنْهُ for the same. Initially the Amīr-ul-Mūminīn refused. But later he granted permission on the condition that Sayyidunā Abū Dardā رَضِيَ اللّٰهُ تَعَالٰی عَنْهُ will have to take the charge of the Governor. However, Sayyidunā Abū Dardā رَضِيَ اللّٰهُ تَعَالٰی عَنْهُ did not accept the

offer and said, ‘I want to travel to Syria so that I can teach the Sunnah of Allah’s Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to the people over there and lead them in Ṣalāh according to Sunnah.’

Seeing his intense zeal for spread of righteousness, Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ could not refuse him and eventually allowed him to leave. The Syrians would remain busy in Jihad in the summer season and would stay at their barracks in winter. In one of those barracks, Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ used to teach righteousness to the Syrians.

During the winter season when all people were on stay in the barracks, one day, Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ visited Syria without prior notice and waited outside until nightfall. He said to his servant, ‘O Yarfā! Take me to Yazīd Bin Abī Sufyān so that I can see myself if he has some storytellers around him, or if he has lighted oil lamp even up to late night utilizing the public money or if he has velvet mattress to lie on. Say Salam when you are there and when they reply (to Salam), seek permission to enter inside. If they do not allow you to come in, reveal your identity and then tell them about me as well.’

Both walked towards his residence and found the same situation as predicted by Amīr-ul-Mūminīn رَضِيَ اللهُ تَعَالَى عَنْهُ. When Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ found the story tellers surrounding Sayyidunā Yazīd Bin Abū Sufyān and the use of

lamps from public funds and beddings and pillows made of velvet, he asked Yarfā to stand beside the entrance. He piled all their belongings in the centre and packed them. He ordered everybody not to leave until his return.

Thereafter he visited Sayyidunā ‘Amr Bin Al-‘Āṣ رَضِيَ اللهُ تَعَالَى عَنْهُ and Sayyidunā Abū Mūsā Ash’arī رَضِيَ اللهُ تَعَالَى عَنْهُ with his servant. Observing the similar situation there, he did the same as done with Sayyidunā Yazīd Bin Abū Sufyān رَضِيَ اللهُ تَعَالَى عَنْهُ. Then, he said to his servant, ‘Yarfā! Take me to my brother Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ (to see whether he has also fallen prey to similar things). I am certain that neither storytellers would be surrounding him nor there would be such lighted lamps. His entrance will not be closed, his bedding would be on pebbles with pillow of ordinary material - he would be shivering with cold under a thin sheet.’

Lo and behold, when Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ reached Sayyidunā Abū Dardā’s رَضِيَ اللهُ تَعَالَى عَنْهُ dwelling, he found him exactly as he had envisioned. Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ was sitting in the dark in his abode. Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ groped towards him and then said, ‘O my brother! May Allah عَزَّوَجَلَّ have mercy upon you! Did we not provide for, so that you could make better arrangements?’ Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘O Amīr-ul-Mūminīn رَضِيَ اللهُ تَعَالَى عَنْهُ! Don’t you remember the narration from the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?’ Amīr-ul-

Mūminīn رَضِيَ اللهُ تَعَالَى عَنْهُ asked, ‘Which one?’ Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘The narration in which it is stated that you should only possess as much worldly goods as a traveller carries for journey.’ Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Yes I do remember.’ Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ exclaimed, ‘O Amīr-ul-Mūminīn رَضِيَ اللهُ تَعَالَى عَنْهُ! What went wrong with us after the demise of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from this mortal world?’ Hearing that, Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ burst into tears. Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ also became tearful. Those two great companions kept on weeping all the night until the dawn broke. (*Tārīkh Madīnah Dimishq*, pp. 135-136, vol. 47, *Hadīth* 5463)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ What a marvellous character Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ had! He was so enthusiastic to propagate the Sunnah of the Holy Prophet that he left the aromatic atmosphere of Madīnah for Syria. Moreover, he discarded luxuries and comforts, simply under the imperative of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. On the contrary, we have taken these luxuries to heart and, captivated by the pleasures of the world, we have abandoned calling others towards righteousness. Even we tend to run away from company of those who call us towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** We are Muslims and every act of a Muslim should be for the sake of pleasure of Allah **عَزَّوَجَلَّ** and His Most Beloved Prophet **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم**. Unfortunately, majority of ours is heading away from the right path. Perhaps this is why we are confronting different problems. Some are ill and some are clipped in debts, some are facing family discords and some are suffering from indigence and unemployment, some are wishing for offspring while some are in pain due to misconduct of their disobedient children.

In short, everybody is trapped in one or the other misery. Certainly, the only solution for every misery is to engage oneself in the commandments ordered by Allah **عَزَّوَجَلَّ** and His Beloved Prophet **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم**. The first obligation for the Muslims is Ṣalāḥ but how sorry, our Masājid are deserted. Life is very short and surely wise is one who strives for worldly life and Afterlife according to the requirement of each. It is quite common that the individuals enjoying the joys of life are shifted in the dark graves after being struck with sudden death. Likewise, we will have to die some day and will be buried in dark graves to face accountability.

The grave proclaims daily, ‘O man! Have you forgotten me? Be warned! I am the confinement of solitude, I am the abode beyond all norms, I am the home full of apprehension, I am the dwelling of creepy-crawlies and I am the abode bearing narrowness except for those to whom Allah **عَزَّوَجَلَّ** makes me expand.

It is narrated in a Ḥadīṣ, ‘Grave is either one of the gardens of Paradise or one of the abysses of Hell.’ (*Mu’jam Awsaṭ*, pp. 232, vol. 6, Ḥadīṣ 8613)

When we will be resurrected from graves, we will confront the Judgment Day having duration of 50,000 years, sun lying at 1¼ miles shall be blowing scorching heat and people shall be made to stand bare feet on copper made hot earth. Remember! Nobody will be able to step away on the Day of Judgment until he faces four questions.

1. In what affairs did he spend his life?
2. How did he spend his adolescence?
3. How did he make his earnings and expenses?
4. To what extent did he abide by his knowledge?

Worldliness is fatal

Sayyidunā ‘Amr Bin ‘Auf رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sent Sayyidunā Abū ‘Ubaīdah Bin Al-Jarraḥ رَضِيَ اللهُ تَعَالَى عَنْهُ to Bahrain to receive Jizyaḥ (war toll). The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had appointed Sayyidunā ‘Alā Bin Ḥaḍramī رَضِيَ اللهُ تَعَالَى عَنْهُ as a ruler after approving a peace treaty with the people of Bahrain. When Sayyidunā Abū ‘Ubaīdah رَضِيَ اللهُ تَعَالَى عَنْهُ returned with riches from Bahrain, Anṣār also heard the news of his return and they offered Fajr Ṣalāḥ with the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. When the Holy

Prophet ﷺ was about to return having offered Ṣalāḥ, they all came into the blessed court of the Beloved Prophet ﷺ. Looking at them, the Holy Prophet ﷺ smiled and said, ‘I think you have heard the news that Abū ‘Ubaīdah has returned with riches.’ Anṣār replied with due respect, ‘Yes, Yā Rasūlallāh ﷺ!’ The Holy Prophet ﷺ said, ‘Be happy and be hopeful for that which would make you glad. By Allah عَزَّوَجَلَّ! I don’t fear that poverty will strike you, but I fear that the worldly riches would be made plenteous for you as it had been made for those before you - then you might envy each other for it as they had envied and it would destroy you as it had destroyed them.’

(*Ṣaḥīḥ Bukhārī, Kitāb-ul-Jizyah, pp. 363, vol. 2, Ḥadīṣ 3158*)

The renowned commentator of the Holy Quran, Muftī Aḥmad Yār Khān Na‘īmī رَحِمَهُ اللّٰهُ الْخَيْرَان interpreted this Ḥadīṣ: ‘This saying of the Holy Prophet ﷺ is to make Ṣaḥābah fearful and cautious. Allah عَزَّوَجَلَّ kept the companions رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ of the Holy Prophet ﷺ secured from undue interest in the worldly riches and fatality i.e. unbelief and unorthodoxy. Despite of becoming rulers and having abundance of wealth those luminaries never inclined towards the glamour of the world.

In the times of his caliphate Sayyidunā ‘Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ had a single kameez that he used to wash and wear. At the demise of Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ, no single piece of cloth

was available for shroud in his house so the clothes he was dressed in were washed and used as shroud for him. In the times of his caliphate, once Sayyidunā ‘Alī رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘I want to sell my sword to run on my household today.’ Those great luminaries lived ascetic life despite control over riches. *(Mirāt-ul-Manājīh, Kitāb-ur-Raqāq, Al-Faṣal-ul-Awwal, pp. 9, vol. 7)*

Dear Islamic brothers! Did you notice how Amīr-ul-Mūminīn Ṣiddīq-e-Akbar, Fārūq-e-A’zam and Sayyidunā ‘Alī رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ lived their life with strong aversion to worldliness even in their times of caliphate!

*Mayrā dil pāk ḥo Sarkār dunyā kī maḥabbat say
Mujḥay ḥo jāye nafrat kāsh Āqā māl-o-dawlat say*

(Wasāil-e-Bakhshish, p. 120)

May Allah عَزَّوَجَلَّ have mercy on him and may He forgive us without holding accountable for his sake!

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Worthlessness of the legacy of the people of ‘Ād

When Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ found the people of Damascus busy in hoarding the wealth and building up robust houses neglecting Afterlife, he advised them saying, ‘O people of Damascus! Do you not feel shame? You are hoarding so much

wealth and goods which you cannot consume and constructing homes in which you will not prolong, and bearing hopes for things you cannot attain. People before you have amassed wealth, invoked distant hopes and built strong houses. But all they had amassed destroyed, their hopes dashed and their houses turned into graves. Such were the people of ‘Ād, who filled the earth up with their wealth from Eden to Oman, and got numerous progeny. Who among you would like to purchase the entire legacy of ‘Ād from me for two dirhams?’ (*Shu’ab-ul-Īmān lil-Bayhaqī, Bāb-uz-Zuhd, pp. 398, vol. 7, Ḥadīṣ 10740*)

Taking lesson from the deserted houses

Sayyidunā Makḥūl رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ would often visit the wrecked buildings and would ask, ‘O ruined houses! Where have your former residents gone after being ruined?’ (*Az-Zuhd lawkī, Bāb-ul-Kharb, pp. 823, vol. 2, Ḥadīṣ 509*)

Dear Islamic brothers! This was the blessed way of life of our holy saints رَضِيَ اللهُ تَعَالَى عَنْهُمْ. May Allah عَزَّوَجَلَّ favour us with the blessing of aversion to the worldliness. Would that our heart purify from the love of this temporal world and keep engaged in worship and pious deeds! May Allah عَزَّوَجَلَّ never make us dependent upon anyone and bless us with the wealth of devotion.

Final abode

Sayyidunā Muhammad Bin Ka'b رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has reported that once few guests came to Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ for night stay. Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ treated them with hot meal but did not provide blankets to sleep in. One of the guests said, 'Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ has sent food but not the blankets so I go ask him.' Some other guest tried to prevent him but he did not. When he came in the blessed presence of Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ he was much surprised to see that Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ did not have proper bedding stuff. He turned back saying that probably he had the similar bedding to spend the night as they had. Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'We have a final abode for which we are arranging goods and we all have to return there. Therefore, we have sent our beddings and blankets to that home. If I had any such thing leftover, I would have sent it to you. There is a ravine present ahead that we will have to cross. Those carrying light burden will cross it with ease than those carrying heavy burden.' (*Şift-uş-Şafwah*, pp. 324, vol. 1, *Hadīş* 76)

In another narration, Sayyidatunā Umm-e-Dardā رَضِيَ اللهُ تَعَالَى عَنْهَا has referred that once she said to Sayyidunā Abū Dardā, 'Why do you not serve your guests like the way others do?' Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I have heard the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'There is a challenging ravine ahead of you that cannot be traversed by those carrying heavy burden.'

So I like to be light burdened to traverse that ravine.’ (*Al-Mustadrak, Kitāb-ul-Aḥwāl*, pp. 792, vol. 5, Ḥadīṣ 8753)

Dear Islamic brothers! It is obvious that abundance of wealth brings many troubles with it. Similarly, we observe that a bus or train journey is much problematic for those who carry more baggage with them. Those who have experienced travelling abroad are aware that the passengers with heavy baggage have to face lot of difficulties in getting clearance from custom. Similarly, he who possesses minimal worldly assets will remain comfortable in Afterlife.

Different fates of passers by on the bridge of Širāt

On page no. 441 of *Bayānāt-e-‘Aṭṭāriyyah*, a book comprising of 480 pages published by Maktaba-tul-Madīnah, the publishing organ of Dawat-e-Islami, Shaykh Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ السَّلَامُ has stated: Sayyidatunā ‘Āishah رَضِيَ اللهُ تَعَالَى عَنْهَا reported that the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘There is a bridge upon Hell that is narrower than hairline and sharper than the edge of sword, it has iron hooks and clips that shall be gripping those whom Allah عَزَّوَجَلَّ would will. People will pass over it, some within wink of an eye, some like flash, some like wind and some shall pass similar to the best (type of) horses and camels and the Angels will be pronouncing رَبِّ سَلِّمْ, رَبِّ سَلِّمْ ‘O Rab! Pass them safely, O Rab! Pass them safely.’ Some Muslims will win deliverance, some will get injured, some shall upend

and some shall fall into the Hell on their faces.’ (*Musnad Imām Aḥmad*, pp. 415, vol. 9, Ḥadīṣ 24847)

In the book *Mirāt-ul-Manājīh*, the renowned commentator of the Holy Quran, Muftī Aḥmad Yār Khān Na’īmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has commented about the passers-by of the bridge of Ṣirāṭ that the difference in their pace will be in accordance with their level of pious deeds and devotion i.e. their pace will be an index of their deeds and devotion.

In this context, it is stated in ‘*Ashī’a-tul-Lam’āt*’ that pious deeds are the cause of pace and the merciful benevolence of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the kernel of this pace. The more one is closer to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ the more he picks the pace. (*Mirāt-ul-Manājīh*, *Ḥawḍ-o-Shafā’at kā Bayān*, pp. 474, vol. 7)

Fearfulness of Sayyidunā Abū Dardā رَضِيَ اللهُ عَنْهُ as regard to Afterlife

Once Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ attended a funeral where he found the family members of the deceased weeping. He exclaimed, ‘How simple these people are! They themselves are going to die tomorrow and they are crying over his death today.’ (*Az-Zuḥd Abī Dāwūd*, *Bāb Khabr Abī Dardā*, pp. 215, Ḥadīṣ 248)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Excellence of even slightest contemplation

Sayyidunā Umm-e-Dardā رَضِيَ اللهُ تَعَالَى عَنْهَا reported that Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ used to say that a moment's contemplation (in matters of Afterlife) values more than the (supererogatory) worship for the whole night. (*Az-Zuḥd Abī Dāwūd, Bāb Khabr Abī Dardā, pp. 192, Ḥadīṣ 209*)

Most frightening interrogation of the Day of Judgment

Dear Islamic brothers! Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ was so afraid of the Judgment Day that he would say, 'The most frightening thing for me is that I shall be called by name on the Day of Judgment and questioned: 'O 'Uwā'imār! Did you acquire knowledge or lived in ignorance?' In case, I claim to have acquired knowledge I shall be interrogated about each imperative and prohibitive Quranic verse as to whether I acted according to it or not. I seek refuge of Rab from unbeneficial knowledge, non-satiating self and unavailing supplication.' (*Az-Zuḥd Abī Dāwūd, Bāb Khabr Abī Dardā, pp. 201, Ḥadīṣ 224*)

Another quotation mentions that he said: It would be the most frightening thing for me if I will be asked whilst standing for facing accountability on the Judgment Day, 'You did acquire knowledge but why did you not act according to it?' (*Ibn-e-Abī Shaybah, Kitāb-uz-Zuḥd, Bāb-ul-Kalām Abī Dardā, pp. 169, vol. 8, Ḥadīṣ 19*)

Dear Islamic brothers! It is very alarming. If Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ was so much afraid as regard to aftermath that he was frightened to be interrogated for the knowledge acquired but not acting according to it then where shall we go on that day? Not only this, Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ even used to say, ‘Would that I was a lamb owned by my households instead of a human being so that they would slaughter me in order to serve their guests and themselves.’
(Az-Zuḥd lī Ibn-e-Mubārak, Bāb Ta’zīm Zikrullāh, pp. 80, Ḥadīṣ 238)

Dear Islamic brothers! The intensity of fear of aftermath was so high in Ṣaḥābah عَلَيْهِمُ الرِّضْوَان and other saints of Islam that they would wish for remaining unborn in the world. May we be blessed with the virtue of remaining afraid as regard to aftermath!

Our Shaykh Amīr-e-Aḥl-e-Sunnat Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ has also wished similar yearning in his marvellous piece of poetry. Let us invoke these couplets with tearful eyes and fearful heart contemplating into pains of death, horrors of grave, hardships of the Judgment Day and the horrible valleys of the Hell.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Kāsh! Kay mayn dunyā mayn paydā na ḥuwā ḥotā

*Kāsh! Kay mayn dunyā mayn paydā na ḥuwā ḥotā
Qabr-o-ḥashr kā ḥar gham khatm ḥo gayā ḥotā
Āḥ! Salb-e-Īmān kā khauf khāye jātā ḥay
Kāsh mayrī mā nay ḥī mujḥ ko na janā ḥotā
Ākay nā pḥansā ḥotā may baṭaur-e-insān kāsh!
Kāsh mayn Madīnay kā aūnī ban gayā ḥotā
Aūnī ban gayā ḥotā aur Eid-e-Qurbān mayn
Kāsh! Dast-e-Āqā say naḥr ḥo gayā ḥotā
Kāsh! Mayn Madīnay kā koī dunbaḥ ḥotā yā
Sīng wālā chitkabṛā mayndḥā ban gayā ḥotā
Tār ban gayā ḥotā Murshidī kay kurtay kā
Murshidī kay sīnay kā bāl ban gayā ḥotā
Do jāḥān kī fikron say yūn najāt mil jātī
Mayn Madīnay kā sach much kuttā ban gayā ḥotā
Kāsh! Aysā ḥo jātā khāk ban kay Ṭaybaḥ kī
Mustafa kay qadmaun say mayn lipaī gayā ḥotā
Pḥūl ban gayā ḥotā gulshan-e-Madīnaḥ kā
Kāsh! Un kay ṣaḥrā kā khār ban gayā ḥotā
Mayn bajāye insān kay koī paudā ḥotā yā
Nakhl ban kay Ṭaybaḥ kay bāgh may kḥaṛā ḥotā
Gulshan-e-Madīnaḥ kā kāsh ḥotā mayn sabzaḥ
Yā baṭaur-e-tinkā ḥī mayn waḥān paṛā ḥotā*

*Murgh zār-e-Ṭaybah kâ kâsh hotâ parwānah
Gird sham'a p̄hîr p̄hîr kar kâsh Jal gayâ hotâ
Kâsh! Khar yâ khachchar yâ ghâurâ ban kar âtâ aur
Âp nay bhî khūniy say bāndh kar rakhâ hotâ
Jān-kunī kī taklīfayn zabh say hayn baṛh kar kâsh!
Murgh ban kay Ṭaybah may zabh ho gayâ hotâ
Āh! Kaṣrat-e- 'iṣyān hāye khauf dozakh kâ
Kâsh! Is jāhān kâ mayn na bashar banâ hotâ
Shor uṭhā yeh maḥshar mayn khuld mayn gayâ 'Aṭṭār
Gar na woh bachātay to Nār mayn gayâ hotâ*

(Wasāil-e-Bakhshish, p. 142)

We are in death row

Whenever Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ would see some funeral, he used to say, 'You passed away in the morning and we are to follow you in the evening,' or he would say, 'You moved away in the evening and we are to follow in the morning. Death is a great warning but heedlessness also overcomes soon. Death is more than enough to seek lesson. Predecessors (the pious elders) have departed from this world and the successors do not possess the virtues of tolerance and compassion.'

(Az-Zuḥd Abī Dāwūd, Bāb Khabr Abī Dardā, pp. 222, Ḥadīṣ 261)

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Three desires of Sayyidunā Abū Dardā رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ said that he would have preferred death if three things had been non-existent in life. Somebody asked, ‘Which three?’ He replied:

1. Offering Sajdah in the blessed court of Allah عَزَّوَجَلَّ round the clock,
2. Bearing thirst in the hottest days of scorching summer (i.e. observing the fasts),
3. Attending the gathering of those who pluck from the lessons like pleasant fruits. Then he added, ‘The supreme level of Taqwā (piety) is to fear Allah عَزَّوَجَلَّ, so much so that one begins to fear Him as regard to even an atom and surrender the Ḥalāl thing in which he suspects the presence of even a particle of Ḥarām; in this way he builds up strong shield between himself and the Ḥarām. Allah عَزَّوَجَلَّ has unfolded the ultimate fate of His servants in the Holy Book as:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٢٤﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٢٥﴾

Then whosoever does good an atom’s weight will see it then, and whosoever does evil an atom’s weight will see it then.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Zilzāl, Verse 7 & 8)

Therefore, never consider any vice excusable nor consider any virtuous act worthless. He also used to say, ‘I like three such things that people usually dislike:

1. Poverty,
2. Illness and
3. Death.’ (*Az-Zuhd-ul-Kabīr lil-Bayhaqī*, pp. 324, Ḥadīṣ 870)

On one occasion, he described reason for preferring death saying, ‘I like death because of my yearning to meet my Rab عَزَّوَجَلَّ. I like poverty to remain beseeching in my Rab’s court. I like illness as it would be expiation of my sins.’ (*Al-Marja’-us-Sābiq*, pp. 172, Ḥadīṣ, 811)

Maḥabbat mayn apnī gumā Yā Ilāhī

Maḥabbat mayn apnī gumā Yā Ilāhī

Na pāon mayn apnā patā Yā Ilāhī

Mayray ashk beḥtay raḥayn kāsh ḥar dam

Tayray khauf say Yā Khudā Yā Ilāhī

Mayray dil say dunyā kī chāḥat mitā kar

Kar ulfat mayn apnī fanā Yā Ilāhī

Mayrā ḥar ‘amal bas Tayray wāṣṭay ḥo

Kar ikhlāṣ aysā ‘aṭā Yā Ilāhī

‘Ibādat mayn guzray mayrī zindagānī

Karam ḥo karam Yā Khudā Yā Ilāhī

Musalmān ḥay ‘Aṭṭār Tayrī ‘aṭā say

Ḥo Īmān par khātimaḥ Yā Ilāhī

Sayyidunā Abū Dardā's criterion for scholarly man

Sayyidunā Abū Dardā عَدُوَّ جَلَّ had great esteem for knowledge and its compliance, and for those who are knowledgeable. Several narrations quoted by him indicate signs of scholarly men. Once he said, 'Availing the company of knowledgeable persons, moving with them and attending their sermons are signs of a scholarly man.' (*Tārīkh-ul-Kabīr lil-Bukhārī, Bāb-ush-Shīn, Bāb Sharīk, pp. 200, vol. 4, Ḥadīṣ 2653*)

Dear Islamic brothers! We learn from this narration that by virtue of attending the knowledge inspiring congregations, spending time in the blessed company of scholars and serving them, one gets the fortune of knowledge. This knowledge is such a wealth that can never be stolen or seized. Therefore, in order to acquire knowledge, join the Madanī environment of Dawat-e-Islami, the global non-political movement for the propagation of the Holy Quran and Sunnah. By attending the weekly Ijtimā' and travelling for three days every month in Madanī Qāfilah your heart will fill with the pearls of knowledge.

Dear Islamic brothers! In this Madanī environment, Our Shaykh Amīr-e-Ahl-e-Sunnat Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ not only develops our mindset for learning and transmitting the Islamic knowledge but also to live our lives according to these teachings of Islam. He himself is a symbol of Sayyidunā Abū Dardā's quotation, 'None can become pious before becoming scholar and one cannot be embellished with

knowledge unless he practises what he learnt.’ (*Sunan Dārimī, Al-Muqaddamah, pp. 100, vol. 1, Hadīṣ 293*)

Dear Islamic brothers! We can pick two Madanī pearls from this quotation: Practice perfumes knowledge and knowledge instigates righteousness. It seems as if our Shaykh Amīr-e-Aḥl-e-Sunnat Muhammad Ilyas Attar Qadiri has adopted this verdict of Sayyidunā Abū Dardā رَحِمَهُ اللهُ تَعَالَى as his aim of life and that’s why he has become unmatched symbol of piety in these times. Allah عَزَّوَجَلَّ has bestowed him with extraordinary faculty of inspiring others. Whenever he delivers Bayān, his simple words of wisdom permeate into the hearts of audience why because he practised first and preached later. Having adorned his face with beard when he persuaded us to adopt this great Sunnah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ we also embellished our face with this Sunnah. Having adopted the Sunnah of turban when he persuaded us to adopt this grand Sunnah, we made it crown of our heads as well.

In short, every act of Sunnah that Amīr-e-Aḥl-e-Sunnat came to know, he not only practised himself but also persuaded others to act upon it and he never taught us anything that he had not practised himself first. Keeping himself away from worldly luxuries, he taught his disciples to avert from the allure of this world. Trembling with the fear of Allah عَزَّوَجَلَّ, he made us realize to remain scared of Allah’s covert will.

*Mayrā dil pāk ḥo Sarkār dunyā kī maḥabbat say
Mujḥay ḥo jāye nafrat kāsh Āqā māl-o-dawlat say
Na dawlat day na šarwat day mujḥay bas yeḥ sa'ādat day
Tayray qadmaun mayn mar jāon mayn row row kar Madīnay mayn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyidunā Abū Dardā's fondness for knowledge

When the hour of demise of Sayyidunā Mu'āz Bin Jabal رَضِيَ اللَّهُ تَعَالَى عَنْهُ was close, he was requested to orate some words of advice. He said, 'Sit down!' and then he repeated three times that he, who remains in search of knowledge and Īmān (Islamic Faith), finally achieves them. So, if you want to seek knowledge, you ought to visit only four people: Sayyidunā Abū Dardā, Sayyidunā Salmān Fārsī, Sayyidunā 'Abdullāh Bin Mas'ūd and Sayyidunā 'Abdullāh Bin Salām رَضُوا اللَّهَ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ. (Musnad Imām Aḥmad Bin Ḥanbal, pp. 257, vol. 8, Ḥadīṣ 22165)

سَخِنَ اللَّهُ عَزَّوَجَلَّ Dear Islamic brothers! Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ made relentless efforts to achieve that distinguished honor. He would remain engaged in worship and in acquisition of knowledge day and night. He never worried for worldly comforts and luxuries. Rather he remained fully engrossed in matters related to Afterlife all the time. If only we succeed in developing our mindset, similar to that of Sayyidunā Abū Dardā

رَضِيَ اللهُ تَعَالَى عَنْهُ, for acquisition of Islamic knowledge, worship and travelling in the path of Allah عَزَّوَجَلَّ and to call others towards righteousness.

Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ and call for righteousness

When Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ reached Damascus, the city of Syria, he found people living lavish life and addicted to luxuries and comforts. He would remain grieved seeing those people engrossed in worldliness. A number of events are related to him in which he congregated people of Damascus holding an Ijtimā' and, whilst standing in front of them, he called them towards righteousness (in a similar way, Dawat-e-Islami also congregates devotees of the Holy Prophet by making individual effort on them and holds weekly Sunnah-inspired Ijtimā').

Once he spoke in one of such congregations: 'O people of Damascus! You are brothers to each other in Islam, neighbours to one another in avenue and aides to one another when combating the enemy. Then why not you people like me! All of my efforts and endeavours are benefiting others instead of you. I am seeing your learned ones departing from this world, while the ignorant among you are not inclined towards learning. You people are forgetful regarding Afterlife being engrossed in search of livelihood. Listen! People before you had built strong palaces, amassed wealth and had been over-optimistic but what happened then? Their palaces turned into graves, their

hopes deceived them and their hoarded wealth went waste. Beware! Acquire knowledge because both the learner and the educator would receive equal reward. Except these two, virtue lies in nobody else. (*Hilyat-ul-Auliya, Abī Dardā, pp. 273, vol. 1, Raqm 35, Ḥadīṣ 695*)

*Ḥuye nāmwar bay-nishān kaysay kaysay
Zamīn khā gayī nawjawān kaysay kaysay
Jagā jī lagānay kī dunyā nahīn ḥay
Yeh ‘ibrat kī jā ḥay tamāshā nahīn ḥay*

Listening to his inspirational speech invoking fear of Allah عزَّوجلَّ and aversion to the worldliness, the audience would start crying aloud. His stirring words would invoke aversion towards worldliness.

Dear Islamic brothers! Let us take lesson from the teachings of Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ. We are also engrossed in hoarding the wealth. We are also looking for more and more worldly pleasures. Let us contemplate where those people have gone whose tales of royal and majestic life we find in books of history. Where are those who denied Allah عزَّوجلَّ and His Prophets عَلَيْهِمُ السَّلَامُ?

Remember! All those obliterated from the face of the earth. Some of them were tormented by pelting stones from the sky while some were ruined by floods. Incidents of such people have been mentioned in the Holy Quran. We are being alarmed.

If only, we become restless, considerate and heedful. If only, we may be blessed with such eyes, heart and mindset that would surrender before the virtuous advice.

*Mat gunāḥaun pay ḥo bhāi bay-bāk tū
Bhūl mat yeḥ ḥaqīqat kay ḥay khāk tū
Thām lay dāman-e-Shāḥ-e-Laulāk tū
Sachchī taubāḥ say ḥo jāye gā pāk tū
Jo bhī dunyā say Āqā kā gham lay gayā
Woḥ to bāzī Khudā kī qasam lay gayā
Sāth mayn Mustafa kā karam lay gayā
Khuld kī woḥ sanad lā-jaram lay gayā*

(*Wasāil-e-Bakhshish*, p. 356)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ten Madani quotes of Sayyidunā Abū Dardā رَضِيَ اللَّهُ عَنْهُ

1. Once a man came to Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ before going to war and said, ‘O Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ! Help me with some words of advice.’ Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘If you will remember Allah عَزَّوَجَلَّ at times of happiness, He عَزَّوَجَلَّ will remember you at times of your hardships and sufferings. And whenever some worldly thing looks pleasant to you, you must first consider its ultimate fate before acquiring it.’ (*Siyar A’lām-in-Nubalā, Abū Dardā*, pp. 22, vol. 4, Raqm 164)

2. The one, who cannot recognize the bounties of Allah عَزَّوَجَلَّ except those related to food, becomes weak in abiding the rituals and usually suffers hardships in life. The one who hankers after earthly things fails in acquiring them. (*Hilyat-ul-Auliya, Abī Dardā, pp. 270, vol. 1, Raqm 35, Ḥadīṣ 678*)
3. You will avail goodness as long as you love the righteous people. Whenever some truth is revealed about you, you should admit it as one who recognizes truth is similar to one who abides by it. (*Shu'ab-ul-Īmān lil-Bayhaqī, pp. 503, vol. 6, Ḥadīṣ 9063*)
4. Highest level of faith is to observe patience at Allah's decree, to remain pleased with whatever has been destined, to trust in Allah عَزَّوَجَلَّ from the core of the heart and to remain submissive to Allah عَزَّوَجَلَّ all the time. (*Az-Zuḥd li-Ibn-e Mubārak, Bāb fir-Rizā bil-Qaḍā, pp. 31, Ḥadīṣ 123*)
5. O People, why is it so that you are becoming greedy towards worldliness and you are losing the religion for which you had been caretaker? I am aware of those malicious ones among you who display arrogance while riding on their horses, and are sluggish in offering Ṣalāḥ, neither listen to the Holy Quran attentively nor inclined to set slaves free. (*Ibn Abī Shaybah, Kitāb-uz-Zuḥd, Bāb Kalām Abī Dardā, pp. 170, vol. 8, Ḥadīṣ 26*)

6. A man came to Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ and said, ‘Teach me something that could benefit me.’ Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘There are two, three, four and five things that, whoever practises, shall bring him rise in rank before Allah عَزَّوَجَلَّ: Always make your earning from Ḥalāl and lawful (permissible by Sharī’ah) ways, eat it and also provide Ḥalāl food to your family. Ask Allah عَزَّوَجَلَّ to grant sustenance on daily basis. On every morning, consider yourself among dead as if you have joined them. Render your dignity and respect to Allah عَزَّوَجَلَّ. If someone calls you with abusive names or quarrels with you, leave the issue for Allah عَزَّوَجَلَّ and when you commit some sin, ask forgiveness from Allah عَزَّوَجَلَّ. (Hilyat-ul-Auliya, Abī Dardā, pp. 275, vol. 1, Raqm 35, Ḥadīṣ 704)
7. A perfect person has three signs: (i) Not complaining at the time of suffering from calamity, (ii) Not telling his problems to others and (iii) Not indulging in self-praise. (Az-Zuḥd Imām Aḥmad Bin Ḥanbal, Bāb Zuḥd Abī Dardā, pp. 166, Ḥadīṣ 773)
8. This is better that your friend rebukes you than avoiding you. Who else can be your well-wisher more than your friend? So fulfill what he expects from you and be compassionate towards him. Never believe any information related to him from some jealous person. Otherwise, you will also become jealous to your friend. Then when you

will die, he will disregard you. Why do you mourn over one's death who you did not like to meet in his life? (*Hilyat-ul-Auliya, Abī Dardā, pp. 276, vol. 1, Ḥadīṣ 35 & 705*)

9. Once he رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'A person should remain worried lest resentment is invoked for him in the hearts of the Muslims and he even remains unaware.' Then he asked the people, 'Do you know why this happens so?' The people replied, 'We don't know?' He informed, 'A person uses to disobey Allah عَزَّوَجَلَّ in his privacy; due to this Allah عَزَّوَجَلَّ invokes resentment for him in the hearts of the Muslims and he remains unaware.' (*Az-Zuḥd Abī Dāwūd, Bāb Khabr Al-Dardā, pp. 236, vol. 1, Ḥadīṣ 220*)
10. Those whose tongues remain occupied in the Ḍikr of Allah عَزَّوَجَلَّ shall enter the Paradise smiling. (*Az-Zuḥd Imām Aḥmad Bin Ḥanbal, Bāb Zuḥd Abī Dardā, pp. 161, Ḥadīṣ 726*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyidunā Abū Dardā رَضِيَ اللهُ عَنْهُ and his fervour for calling towards righteousness

Vigour of the Imān

Once Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ came in Madīnah and addressed the people, 'O people of Madīnah! Why do I not see

the vigour of Īmān in you? I swear if even a wild beast tastes the flavour of Īmān, the vigour of Īmān will reflect from it.'

(Az-Zuhd li-Ibn Mubārak, Bāb Faḍl Żikrullāh, pp. 541, vol. 1, Ḥadīṣ 1547)

Hate the sin but not the sinner

Once Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ passed by a group of people engaged in insulting a person for his sins. He رَضِيَ اللهُ تَعَالَى عَنْهُ said to them, 'What would you do if you find him fallen inside some well; wouldn't you try to get him out?' They said, 'Certainly, we would do that!' Then Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'So don't abuse your brother; instead submit gratitude in the court of Allah عَزَّوَجَلَّ who has saved you from committing that sin.' 'Don't you consider him bad?' They asked. Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I detest his sinful acts only; if he abandons such acts, he is my brother.' *(Shu'ab-ul-Īmān lil-Bayhaqī, pp. 290, vol. 5, Ḥadīṣ 6691)*

Dear Islamic brothers! Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ really loved to call others towards righteousness so he would utilize every suitable opportunity in that regard. This incident teaches us a moral lesson that we should not hate the sinful man; instead, we should detest the sin, for if we hate the sinner he will never attend our call for righteousness and he will tend to avoid good company. Dear Islamic brothers! Do efforts to make the sinners closer instead hating them for their sins so that they can also avail the blessings of Madanī environment.

In the booklet '*Qātil, Imāmat kay Muṣāllay Par*' comprising of 32 pages, published by Maktaba-tul-Madīnah the publishing organ of Dawat-e-Islami, it is stated on pages 4 to 6:

Dear Islamic brothers! Usually those who are ignorant of teachings of the Holy Quran and the blessed Sunnah fall prey to deceptions of Nafs and Satan and thus commit major crimes like murder, terrorism, theft, robbery, adultery, gambling etc. that fling them into jail.

اَللّٰهُمَّ صَلِّ عَلٰى دَاوُدَ وَيَسَّٰءُ Dawat-e-Islami has established 'Majlis-e-Faizān-e-Quran' for preaching the prisoners towards right path by conducting various Madanī activities. The commencement of Madanī activities of Dawat-e-Islami in prisons was brought to thought when some years ago a man after serving his imprisonment came to Amīr-e-Ahl-e-Sunnat Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and described the appalling conditions of the prisons saying: 'Our prisons do provide the environment that makes the prisoners enmeshed in committing more sins rather than guiding or reforming them so there requires strong efforts to guide the prisoners on the virtuous path. Hearing this, the great well-wisher of Ummah, Amīr-e-Ahl-e-Sunnat decided to initiate the Madanī activities of Dawat-e-Islami among prisoners as well. So 'Majlis-e-Faizān-e-Quran' commenced Madanī activities in prisons under the supervision of 'Markazī Majlis-e-Shūrā.'

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Madanī activities of Dawat-e-Islami in prisons have reflected marvellous outcome. Having inspired from Madanī activities, a number of criminals begged forgiveness in the court of Allah عَزَّوَجَلَّ. After completion of imprisonment, they travel in Madanī Qāfilāh with devotees of the Beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and lead a Sunnah inspired life. Those who used to operate deadly weapons are now engaged in delivering Madanī pearls of Sunnah.

Captivated by love of the Most Exalted Prophet ﷺ

In the book, *Faizān-e-Sunnat*, comprising of 1548 pages published by Maktaba-tul-Madīnah, the publishing organ of Dawat-e-Islami, Amīr-e-Ahl-e-Sunnat Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ has stated on page 368: Various Majlis are formed to operate the widespread set up of Dawat-e-Islami in different countries and cities of the world. Among these, Majlis Rābiṭah Bil ‘Ulamā-wal-Mashāikh is very important one that is mostly consisted of ‘Ulamā. Some Islamic brothers of this Majlis visited the famous religious institution Jāmi’ah Rāshidiyah (Pir Jo Goth, Bāb-ul-Islam, Sindh).

Dealing with other affairs, discussion turned towards the Madanī activities of Dawat-e-Islami in prisons. A Shaykh-ul-Hadīsh of that institution said, ‘I tell you a marvellous wonder of Madanī activities in prisons. A robber was much active and powerful in

the areas nearby ‘Pir Jo Goth’ and the people would remain afraid of him. I knew him personally. He was arrested on number of times but got released by way of his relations. Eventually, Karachi (Bāb-ul-Madīnah) police arrested him and he was sent to jail after prosecution.

After serving his imprisonment, he came to see me. Looking at him, at first I could not recognize him because he had been clean-shaven before arrest but now the holy sign of devotion to the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ i.e. the beard was ornamenting his face. His head was crowned with green turban and his forehead had indications of the signs of Ṣalāh. Observing my astonishment, he explained: During imprisonment, I was blessed with Madanī environment of Dawat-e-Islami and blessings of the individual efforts of devotees made me captivated in the love of the Most Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’

Raḥmataun wālay Nabī kay gīt jab gātā hūn mayn
Gumbad-e-Khazrā kay nāzāraun mayn kḥo jātā hūn mayn
Jāon to jāon kaḥān mayn kīs kā dhūndūn āsrā
Lāj wālay lāj rakhnā tayrā kaḥlātā hūn mayn

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Two epistles of Sayyidunā Abū Dardā رَضِيَ اللهُ عَنْهُ

comprising of call towards righteousness

Once Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ wrote an epistle to Sayyidunā Salmān Fārsī رَضِيَ اللهُ تَعَالَى عَنْهُ: ‘O my brother! Take advantage of your (present-day) good health and the leisure time before you suffer from a great misfortune that nobody could put away, and seek help from the supplication of the oppressed. O my brother, make the Masjid your abode (for worship) because I have heard the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘Masjid is the abode for every pious one.’

Those who adopt abode in Masjid, Allah عَزَّوَجَلَّ has promised to grant them relief and comfort and to make them reach Paradise crossing the Bridge of Širāṭ safely. O my brother, have mercy upon the orphan, make him closer and provide him to eat from your own sustenance as once a man complained about the harshness of his heart to the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do you want to make your heart tender?’ He replied, ‘Yes.’ Then the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Get the orphan closer to you, pass your hand across his head and make him eat from your own sustenance as these things turn the heart tender and are cause for fulfilment of needs.’ O my brother, do not hoard as much wealth for which you cannot pay gratitude. Undoubtedly, I have heard the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘On the

Day of Judgment, such a rich man will be brought who was obedient and submissive to Allah ﷺ in the affairs of wealth. He will come in such a state that he will be ahead and his wealth will be behind him. Whenever any hurdle would appear in his path on the Bridge of Şirāṭ his wealth will say to him, 'Move! Move! You have paid your right in wealth.' Then, another rich man shall be brought who had been disobedient to Allah ﷺ in the affairs of wealth. He will come in such a state that his wealth shall be along his shoulders and it will tend to make him slip and it will said to him, 'May you be destroyed! Why did you not obey Allah ﷺ regarding me?' The wealth shall continue to utter in this way until it will pray for his ruining.

O my brother, I have come to know that you have bought a slave. I have heard the Holy Prophet ﷺ saying, 'As long as a man does not seek help from a slave, he continues to get closer to Allah ﷺ and Allah ﷺ is also close to him, and when he avails service from a servant, accountability for it becomes due for him.' My wife demanded for having a servant, although it was affordable for me in those days, I disliked it out of fear of accountability. O my brother, if we would be held accountable to full extent, who will help you and me on the Day of Judgment?

O my brother, do not depend upon that you are a companion of the Holy Prophet ﷺ. Undoubtedly we have lived for a long time after the blessed demise of the Holy Prophet ﷺ and only Allah ﷺ knows what sort

of circumstances we faced after him.’ (*Hilyat-ul-Auliya, Abī Dardā, pp. 274, vol. 1, Ḥadīṣ 35 & 702*)

Dear Islamic brothers, Masjids are made to worship and not for activities like sleeping and eating. The reason for calling the Masjid abode for pious people is that the pious people observe protocols of Masjid and remain engaged in worship all the time. They tend to spend most of their time in the Masjid, similar to Aṣḥāb-e-Ṣuffāḥ who would stay in Masjid-un-Nabawī all the time. They would remain engaged in Sunnaḥ worships like Ṣalāḥ, Ṣikr, recitation of the Holy Quran, contemplation in the matters of Afterlife etc. all the time. When they would feel tired or heavy-eyed, they would put their heads on the knees in order to take some rest whilst still sitting. (*Excerpt from Al-Madakhil li-Ibn Al-Ḥāj, pp. 212, vol. 1*)

On another occasion Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ wrote to his friend in which, after expressing glorification of Allah عَزَّوَجَلَّ, he wrote, ‘You have no share in this world because your predecessors also lived here and they passed away leaving everything behind. Other people will inhabit here after your demise. The thing solely for you in this world is that you have sent ahead (for Afterlife). Whereas what you leave behind will become inheritance for your righteous descendents, for you have to appear in such an Honorable Court where no excuse will be acceptable and where no trick can work and those, for whom you were hoarding wealth will not be capable to help you at all. The wealth accumulated by you is for your children

now; they may become fortunate by obeying Allah عَزَّوَجَلَّ in the affairs of that wealth, for earning which you suffered misfortune, or they may also suffer misfortune by spending wealth in the acts of transgression to Allah عَزَّوَجَلَّ.

By Allah عَزَّوَجَلَّ! None of these two cases is worthy for you to take up the pain (of hoarding wealth) and to prefer them upon yourself. Therefore, wish the mercy of Allah عَزَّوَجَلَّ for those who have passed away before you; and bear faith in Allah عَزَّوَجَلَّ that He will provide sustenance to those who are to follow.’ وَالسَّلَام!

(Tārīkh Dimishq, li-Ibn ‘Asākir, pp. 169, vol. 47)

Majlis for Maktūbāt & Ta’wizāt-e-‘Atṭāriyyah

Dear Islamic brothers! Having gone through these two letters, we learnt that correspondence for calling towards righteousness had been the practice of blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Not only the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, it is proven from the Sunnah of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to send epistles for calling people towards righteousness. Therefore, Dawat-e-Islami, the global non-political movement for propagation of Quran & Sunnah, has established a Majlis namely ‘Majlis for Maktūbāt & Ta’wizāt-e-‘Atṭāriyyah’ to practise this Sunnah of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his blessed Companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. Utilizing the state of the art tools, this Majlis is rendering services for calling the people towards righteousness through correspondence. Suffering Islamic brothers and sisters

who write letters and emails to Amīr-e-Ahl-e-Sunnat, are responded by Majlis for Maktūbāt & Ta'wizāt-e-'Aṭṭāriyyāh. This Majlis goes through the incoming mails and tries to send reply as soon as possible. Up to January-2010, 400 stalls of Ta'wizāt-e-'Aṭṭāriyyāh are operating within Pakistan in various cities and more than 150 stalls are operating abroad through which hundreds of Islamic brothers are promoting the Madanī activities of Dawat-e-Islami by serving the afflicted Islamic brothers and sisters. Until this reporting, Majlis is sending 36157 epistles and serving 318177 litanies and Ta'wizāt to 99142 patients monthly inside Pakistan and those served abroad are in addition to these figures.

May Allah ﷻ make us preach righteousness! Dear Islamic brothers! If we take up responsibility of this Madanī campaign out of profound devotion for Allah ﷻ and His Beloved Prophet ﷺ, we will be bestowed with great success in this worldly life and in the Afterlife *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Ĥam ko Allah aur Nabī say piyār ĥay

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ Apnā bayṛā pār ĥay

We love Allah and His Rasūl

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ We will win great boon

Dear Islamic brothers! *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, One may attain noble virtues in the worldly life and in the Afterlife by travelling in Madanī Qāfilāh of Dawat-e-Islami with the devotees of the Holy Prophet.

Here is a Madanī marvel for your inspiration in this regard. An Islamic brother from Punjab (a province of Pakistan) has stated: ‘I was participating in a learning course in Faīzān-e-Madīnah Bāb-ul-Madīnah Karachi, the ‘Global Madanī Markaz of Dawat-e-Islami. On one Thursday at around 04:00 a.m., I suffered from severe abdominal pain on left side and seven injections had to be administered to relieve the pain. As usual, I visited Faīzān-e-Madīnah to attend the weekly Sunnah-inspiring Ijtimā’. At about 10:00 p.m., I again suffered similar severe pain during the Ijtimā’ but it soothed away during congregational supplications. After an hour, the pain recurred and that time three injections provided some relief. Next day ultrasonic diagnostics were performed but doctors could not pinpoint the cause of the pain. I was in the hospital when I came to know that my course mates are planning to travel for twelve days in the Madanī Qāfilah. Doctors advised me to avoid travelling but I could not contain myself and decided to travel with the Qāfilah to Dera Bugti, Baluchistan.

While on the way towards Dera Bugti, I felt little pain. From there, we visited another city Sui to attend the Sunnah-inspiring weekly Ijtimā’ and then returned to Dera Bugti. Since that day, by the blessing of Madanī Qāfilah, that pain never recurred and it seemed to me as if I had never suffered that pain. Above all, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, I was bestowed with beholding the Beloved and Blessed Prophet **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** in dream.’

Ĥay ṭalab dīd kī, dīd kī Eid kī
Kyā ‘ajab woḥ dikhāyn Qāfilay mayn chalo
Lūīnay raḥmatayn Qāfilay mayn chalo
Sikhāyn Sunnatayn Qāfilay mayn chalo

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Marvels of Sayyidunā Abū Dardā رَضِيَ اللَّهُ عَنْهُ

1. Whenever Sayyidunā Abū Dardā and Sayyidunā Salmān Fārsī رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا would write to each other, they would make recall each other about the event of bowl. The narrator said that one day both great luminaries were eating in a bowl and that bowl and the food in it invoked glorification of Allah عَزَّوَجَلَّ. (*Fawāid Abī ‘Alī Bin Aḥmad Bin Al-Ḥasan Al-Ṣawāfī, Awwal-ul-Kitāb, p. 49*)
2. Once, Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ lit up fire in order to cook something in a pot. Sayyidunā Salmān Fārsī رَضِيَ اللَّهُ تَعَالَى عَنْهُ was also present. Suddenly Sayyidunā Abū Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهُ heard a voice from the pot that gradually rose in intensity. It was invoking glorification of Allah عَزَّوَجَلَّ just as a child does. Afterwards, that pot displaced from its

position for some moments and then returned to its original position by itself without spilling over any contents. Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ called Sayyidunā Salmān Fārsī رَضِيَ اللهُ تَعَالَى عَنْهُ and said, ‘O Salmān رَضِيَ اللهُ تَعَالَى عَنْهُ! Look at this wonder! You probably have never witnessed something like this and neither has your father.’ Sayyidunā Salmān Fārsī رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘If you had kept silent, you would have seen even more wonderful signs of Allah عَزَّوَجَلَّ.’ (*Ibn Abī Shaybah, Kitāb-uz-Zuhd, Bāb Kalām Abī Dardā, pp. 169, vol. 8, Ḥadīṣ 18*)

Supplication referred to Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ

Dear Islamic brothers! Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ would often make the following Du’a in the court of Allah عَزَّوَجَلَّ:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ یُّحِبُّكَ وَالْعَمَلَ الَّذِیْ یُبَلِّغُنِیْ حُبَّكَ،
اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَیَّ مِنْ نَفْسِیْ وَاهْلِیْ وَمِنْ الْمَاءِ الْبَارِدِ

Translation: ‘O my Rab عَزَّوَجَلَّ! I implore for adoring You, those who love You and every such deed which may lead me to Your adoration. O Rab عَزَّوَجَلَّ! Make Your adoration more adorable to me than my soul, my households and cold water.’

(*Jāmi’-ut-Tirmizī, Kitāb-ud-Da’wāt, pp. 296, vol. 5, Ḥadīṣ 3501*)

Dear Islamic brothers! Allah عَزَّوَجَلَّ bestows the treasures of His Mercy, Bounties and Blessings upon those who live their lives

like that of Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ; those who remain occupied in seeking the pleasure of Allah عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Matchless bounties of Paradise

Sayyidunā ‘Auf Bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘I saw a whitish dome in my dream, around which goats were grazing in a green field. I asked, ‘Who does this belong to?’ Someone replied, ‘This belongs to Sayyidunā ‘Abdul Raḥmān Bin ‘Auf رَضِيَ اللهُ تَعَالَى عَنْهُ.’ The narrator continued, ‘After a while, Sayyidunā ‘Abdul Raḥmān Bin ‘Auf رَضِيَ اللهُ تَعَالَى عَنْهُ came out from that dome and said to me, ‘O ‘Auf! Allah عَزَّوَجَلَّ has rewarded us for our recitation of the Holy Quran, and if you climb on that mound, you shall find such wonders and bounties of Allah عَزَّوَجَلَّ that your eyes would have never witnessed, nor your ears ever have heard about, nor such a thought has ever invoked in your mind. All these have been provided by Allah عَزَّوَجَلَّ for Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ because he had surrendered the world for the sake of these comforts.’ (Az-Zuḥd Imām Aḥmad Bin Ḥanbal, Bāb Zuḥd Abī Dardā, pp. 159, Ḥadīṣ 714)

May Allah عَزَّوَجَلَّ have mercy on him and may He forgive us without holding accountable for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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